

THE
METHODIST MAGAZINE.

FOR OCTOBER, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 328.)

119. **T**HE next piece in the succession of Christian writers, is the undoubted epistle of Clement, the bishop of Rome, to the church of Corinth, and who, by the concurrent voice of all antiquity, is the same Clement who is mentioned in the epistle to the Phillippians, as the fellow-labourer of Paul. It is written in the name of the church of Rome, and the object of it is to compose certain dissensions which had arisen in the church of Corinth. It was out of his way to enter into any thing like a formal narrative of the miraculous facts which are to be found in the evangelical history. The subject of his epistle did not lead him to this; and besides, the number and authority of the narratives already published, rendered an attempt of this kind altogether superfluous. Still, however, though a miracle may not be formally announced, it may be brought in incidentally, or it may be proceeded upon, or assumed as the basis of an argument. We give one or two examples of this. In one part of his epistle, he illustrates the doctrine of our resurrection from the dead, by the change and progression of natural appearances, and he ushers in this illustration with the following sentence: "Let us consider, my beloved, how the Lord shows us our future resurrection perpetually, of which he made the Lord Jesus Christ the first fruits, by raising him from the dead." This incidental way of bringing in the fact of our Lord's resurrection appears to us the

strongest possible form in which the testimony of Clement could have come down to us. It is brought forward in the most confident and unembarrassed manner. He does not stop to confirm this fact by any strong asseveration, nor does he carry, in his manner of announcing it, the most remote suspicion of its being resisted by the incredulity of those to whom he is addressing himself. It wears the air of an acknowledged truth, a thing understood and acquiesced in by all the parties in this correspondence. The direct narrative of the evangelists gives us their original testimony to the miracles of the gospel. The artless and indirect allusions of the apostolic fathers, give us not merely their faith in this testimony, but the faith of the whole societies to which they write. They let us see, not merely that such a testimony was given, but that such a testimony was generally believed, and that too at a time when the facts in question lay within the memory of living witnesses.

120. In another part, speaking of the apostles, Clement says, that "receiving the commandments, and being filled with full certainty by the resurrection of Jesus Christ, and confirmed by the word of God, with the assurance of the Holy Spirit, they went out announcing the advent of the kingdom of God."

121. It was no object, in those days, for a Christian writer to come over the miracles of the New Testament with the view of lending his formal and explicit testimony to them. This testimony had already been completed to the satisfaction of the whole Christian world. If much additional testimony has not been given, it is because it was not called for. But we ought to see that every Christian writer, in the fact of his being a Christian, in his expressed reverence for the books of the New Testament, and in his numerous allusions to the leading points of the gospel history, has given as satisfying evidence to the truth of the Christian miracles as if he had left behind him a copious and distinct narrative.

122. Of all the miracles of the gospel, it was to be supposed, that the resurrection of our Saviour would be oftenest appealed to ; not as an evidence of his being a teacher,—for that was a point so settled in the mind of every Christian, that a written exposition of the argument was no longer necessary,—but as a motive to constancy in the Christian profession, and as the great pillar of hope in our own immortality. We accordingly meet with the most free and confident allusions to this fact in the early

fathers. We meet with five intimations of this fact in the undoubted epistle of Polycarp to the Phillippians; a father who had been educated by the apostles, and conversed with many who had seen Christ.

123. It is quite unnecessary to exhibit passages from the epistles of Ignatius to the same effect, or to pursue the examination downwards through the series of written testimonies. It is enough to announce it as a general fact, that, in the very first age of the Christian church, the teachers of this religion proceeded as confidently upon the reality of Christ's miracles and resurrection in their addresses to the people, as the teachers of the present day: Or, in other words, that they were as little afraid of being resisted by the incredulity of the people, at a time when the evidence of the facts was accessible to all, and habit and prejudice were against them, as we are of being resisted by the incredulity of an unlettered multitude, who listen to us with all the veneration of a hereditary faith.

124. There are five apostolic fathers, and a series of Christian writers who follow after them in rapid succession. To give an idea to those who are not conversant in the study of ecclesiastical antiquities, how well sustained the chain of testimony is from the first age of Christianity, we shall give a passage from a letter of Irenæus, preserved by Eusebius. We have no less than nine compositions from different authors, which fill up the interval betwixt him and Polycarp; and yet this is the way in which he speaks, in his old age of the venerable Polycarp, in a letter to Florinus. "I saw you, when I was very young, in the Lower Asia with Polycarp. For I better remember the affairs of that time than those which have lately happened; the things which we learn in our childhood growing up in the soul, and uniting themselves to it. Insomuch, that I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and his discourses to the people; and how he related his conversation with John and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrines, as he had received them from the eye-witnesses of the Word of Life: all which Polycarp related agreeably to the Scriptures. These things I then, through the mercy of God toward me, dili-

gently heard and attended to, recording them not on paper, but upon my heart."

125. Now is the time to exhibit to full advantage the argument which the different epistles of the New Testament afford. They are, in fact, so many distinct and additional testimonies. If the testimonies drawn from the writings of the Christian fathers are calculated to make any impression, then the testimonies of these epistles, where there is no delusion, and no prejudice in the mind of the inquirer, must make a greater impression. They are more ancient, and were held to be of greater authority by competent judges. They were held sufficient by the men of these days, who were nearer to the sources of evidence; and they ought, therefore, to be held sufficient by us. The early persecuted Christians had too great an interest in the grounds of their faith, to make a light and superficial examination. We may safely commit the decision to them; and the decision they have made is, that the authors of the different epistles in the New Testament were worthier of their confidence, as witnesses of the truth, than the authors of those compositions which were left out of the collection, and maintain, in our eye, the form of a separate testimony. By what unaccountable tendency is it, that we feel disposed to reverse this decision, and to repose more faith in the testimony of subsequent and less esteemed writers? Is there any thing in the confidence given to Peter and Paul by their cotemporaries, which renders them unworthy of ours? or is the testimony of their writings less valuable and less impressive, because the Christians of old have received them as the best vouchers of their faith?

126. It gives us a far more satisfying impression than ever of the truth of our religion, when, in addition to several distinct and independent narratives of its history, we meet with a number of contemporaneous productions addressed to different societies, and all proceeding upon the truth of that history, as an agreed and unquestionable point amongst the different parties in the correspondence. Had that history been a fabrication, in what manner, we ask, would it have been followed up by the subsequent compositions of those numerous agents in the work of deception? How comes it, that they have betrayed no symptom of that insecurity, which it would have been so natural to feel in their circumstances? Through the whole of these epistles, we see nothing like the awkward or embarrassed air of an impostor. We see

no anxiety, either to mend or to confirm the history that had already been given. We see no contest which they might have been called upon to maintain with the incredulity of their converts, as to the miracles of the gospel. We see the most intrepid remonstrance against errors of conduct, or discipline, or doctrine. This savours strongly of upright and independent teachers; but is it not a most striking circumstance, that, amongst the severe reckonings which St. Paul had with some of his churches, he was never once called upon to school their doubts, or their suspicions, as to the reality of the Christian miracles? This is a point universally acquiesced in; and, from the general strain of these epistles, we collect, not merely the testimony of their authors, but the unsuspected testimony of all to whom they addressed themselves.

127. And let it never be forgotten, that the Christians who composed these churches, were in every way well qualified to be arbiters in this question. They had the first authorities within their reach. The five hundred who, Paul says to them, had seen our Saviour after his resurrection, could be sought after: and if not to be found, Paul would have had his assertion to answer for. In some cases they were the first authorities themselves, and had therefore no confirmation to go in search of. He appeals to the miracles which had been wrought among them, and in this way he commits the question to their own experience. He asserts this to the Galatians: and at the very time, too, that he is delivering against them a most severe and irritating invective. He intimates the same thing repeatedly to the Corinthians; and after he had put his honesty to so severe a trial, does he betray any insecurity as to his character and reputation amongst them? So far from this, that in arguing the general doctrine of the resurrection from the dead, as the most effectual method of securing assent to it, he rests the main part of the argument upon their confidence in his fidelity as a witness. "But if there be no resurrection from the dead, then is Christ not risen. . . . Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not." Where, we ask, would have been the mighty charm of this argument, if Paul's fidelity had been questioned; and how shall we account for the free and intrepid manner in which he advances it, if the miracles which he refers

to, as wrought among them, had been nullities of his own invention?

128. For the truth of the gospel history, we can appeal to one strong and unbroken series of testimonies from the days of the apostles. But the great strength of the evidence lies in that effulgence of testimony, which enlightens this history at its commencement—in the number of its original witnesses—in the distinct and independent records which they left behind them, and in the undoubted faith they bore among the numerous societies which they instituted. The concurrence of the apostolic fathers, and their immediate successors, forms a very strong and a very satisfying argument: but let it be further remembered, that out of the materials which compose, if we may be allowed the expression, the original charter of our faith, we can select a stronger body of evidence than it is possible to form out of the whole mass of subsequent testimonies.

129. Prophecy is another species of evidence which Christianity professes an abundant claim to, and which can be established on evidence altogether distinct from the testimony of its supporters. The prediction of what is future may not be delivered in terms so clear and intelligible as the history of what is past; and yet, in its actual fulfilment, it may leave no doubt on the mind of the enquirer that it was a prediction, and that the event in question was in the contemplation of him who uttered it. It may be easy to dispose of one isolated prophecy, by ascribing it to accident; but when we observe a number of these prophecies, delivered in different ages, and all bearing an application to the same events, or the same individual, it is difficult to resist the impression that they were actuated by a knowledge superior to human.

130. The obscurity of the prophetic language has been often complained of; but it is not so often attended to, that if the prophecy which foretells an event were as clear as the narrative which it describes, it would in many cases annihilate the argument. Were the history of any individual foretold in terms as explicit as it is in the power of narrative to make them, it might be competent for any usurper to set himself forward, and in as far as it depended upon his own agency, he might realize that history. He has no more to do than to take his lesson from the prophecy before him: but could it be said that fulfilment like this carried in it the evidence of any thing divine or miraculous? If the pro-

phesy of a prince and a Saviour, in the Old Testament, were different from what they are, and delivered in the precise and intelligible terms of an actual history, then every accomplishment which could be brought about by the agency of those who understood the prophecy, and were anxious for its verification, is lost to the argument. It would be instantly said, that the agents in the transaction took their clue from the prophecy before them. It is the way, in fact, in which infidels have attempted to evade the argument as it actually stands. In the New Testament, an event is sometimes said to happen, that *it might be fulfilled* what was spoken by some of the old prophets. If every event which enters into the gospel had been under the controul of agents merely human, and friends to Christianity, then we might have had reason to pronounce the whole history to be one continued process of artful and designed accommodation to the Old Testament prophecies. But the truth is, that many of the events pointed at in the Old Testament, so far from being brought about by the agency of Christians, were brought about in opposition to their most anxious wishes. Some of them were brought about by the agency of their most decided enemies; and some of them, such as the dissolution of the Jewish state, and the dispersion of its people amongst all countries, were quite beyond the controul of the apostles and their followers, and were effected by the intervention of a neutral party, which at the time took no interest in the question, and which was a stranger to the prophecy, though the unconscious instrument of its fulfilment.

131. Lord Bolingbroke has carried the objection so far, that he asserts Jesus Christ to have brought on his own death, by a series of wilful and preconcerted measures, merely to give the disciples who came after him the triumph of an appeal to the old prophecies. This is ridiculous enough; but it serves to shew with what facility an infidel might have evaded the whole argument, had these prophecies been free of all that obscurity which is now so loudly complained of.

132. The best form for the purposes of argument in which a prophecy can be delivered, is to be so obscure, as to leave the event, or rather its main circumstances, unintelligible before the fulfilment, and so clear as to be intelligible after it. It is easy to conceive that this may be an attainable object; and it is saying much for the argument as it stands, that this happiest illustra-

tion of the clearness on the one hand, and this obscurity on the other, are to be gathered from the actual prophecies of the Old Testament.

133. It is not, however, by this part of the argument, that we expect to reclaim the enemy of our religion from his infidelity; not that the examination would not satisfy him, but that the examination will not be given. What a violence would it be offering to all his antipathies, were we to land him, at the outset of our discussions, among the chapters of Daniel or Isaiah! He has too inveterate a contempt for the Bible. He nauseates the whole subject too strongly to be prevailed upon to accompany us to such an exercise. On such a subject as this, there is no contrast, no approximation betwixt us; and we leave him with an assertion (an assertion which he has no title to pronounce upon, till after he has finished the very examination which we are most anxious to engage him in,) that in the numerous prophecies of the Old Testament, there is such a multitude of allusions to the events of the New, as will give a strong impression to the mind of every enquirer, that the whole forms one magnificent series of communications betwixt the visible and the invisible world; a great plan, over which the unseen God presides in wisdom, and which, beginning with the first ages of the world, is still receiving new developements from every great step in the history of the species.

134. It is impossible to give a complete exposition of this argument without an actual reference to the prophecies themselves; and this would lead us far beyond the limits of our article. But it can be conceived, that a prophecy, when first announced, may be so obscure, as to be unintelligible in many of its circumstances; and yet may so far explain itself by its accomplishment, as to carry along with it the most decisive evidence of its being a prophecy. And the argument may be so far strengthened by the number, and distance, and independence, of the different prophecies, all bearing an application to the same individual and the same history, as to leave no doubt on the mind of the observer, that the events in question were in the actual contemplation of those who uttered the prediction. If the terms of the prophecy were not comprehended, it at least takes off the suspicion of the event being brought about by the controul or agency of men who were interested in the accomplishment. If the prophecies of the Old Testament are just in-

vested in such a degree of obscurity, as is enough to disguise many of the leading circumstances from those who lived before the fulfilment,—while they derive from the event an explanation satisfying to all who live after it, then, we say, the argument for the divinity of the whole is stronger, than if no such obscurity had existed. In the history of the New Testament, we see a natural and consistent account of the delusion respecting the Messiah, in which this obscurity had left the Jewish people—of the strong prejudices, even of the first disciples—of the manner in which these prejudices were dissipated, only by the accomplishment—and of their final conviction in the import of these prophecies being at last so strong, that it often forms their main argument for the divinity of that new religion which they were commissioned to publish to the world. Now, assuming what we still persist in asserting, and ask to be tried upon, that an actual comparison of the prophecies in the Old Testament, with their alleged fulfilment in the New, will leave a conviction behind it, that there is a real correspondence betwixt them; we see in the great events of the new dispensation brought about by the blind instrumentality of prejudice and opposition, far more unambiguous characters of the finger of God, than if every thing had happened with the full concurrence and anticipation of the different actors in this history.

(To be continued.)

BIOGRAPHY.

MEMOIR OF THE REV. JOHN ELLIOT.

(Continued from page 334.)

A FEW years before his dissolution, being left without an assistant in his ministry, he pressed his congregation to furnish themselves with a another pastor: and in his application to them, he said, "It is possible you may think the burden of maintaining two ministers may be too heavy for you; but I will deliver you from that fear; I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix upon any man that God shall make a pastor for you." But his church, in a handsome

reply, assured him, that they would count his very presence worth a salary, when he should be so superannuated as to do them no further service.

His liberality to pious uses, both public and private, much exceeded the proportions of his comparatively little estate. He freely bestowed upon the poor many hundreds of pounds; and often did he press his neighbours, with forcible importunity, to join him in acts of beneficence. Never did a man of the world, whose heart was set upon wealth, embrace with more alacrity every opportunity of increasing his riches, than Mr. Elliot embraced every occasion that offered of relieving the miserable. He taught the good people of *Roxbury*, by precept, as well as example, to be charitable; and often did he, in their religious assemblies, use the most powerful arguments, to obtain collections for the relief of such necessitous persons, as had fallen under his observation. He felt all the meaning of that saying of the Lord Jesus, *It is more blessed to give than to receive*. The poor counted him their father; and in their necessities, repaired to him with filial confidence. He did not put off his charity to be put in his last will, but was his own executor. It has been remarked, that liberal men are often long-lived; and surely the great age of Mr. Elliot was agreeable to that remark. When his age had rendered him unfit for most of the employments which he had long attended to with vigour and delight, he was wont to say, on being asked, how he did? "Alas! I have lost every thing; my understanding leaves me, my memory fails me, my utterance fails me; but I thank God my charity holds out still, I find that rather grows than fails."

When any of his neighbours were in distress, he was like a brother born for adversity, and would visit and comfort them with a most fraternal sympathy: and many whole days of prayer and fasting did he prevail upon his pious neighbours to hold with him, in behalf of those whose calamities he deplored. It afforded him inexpressible pleasure that his wife had attained considerable skill in physic and surgery, by which she was enabled to dispense many safe and good medicines to the poor. In this work of charity, the worthy wife of Mr. Elliot did not labour in vain; for hundreds of sick, weak, and maimed persons had abundant cause to praise God for the benefit they received under her care. The good old gentleman, her husband, greatly encouraged her in that work of charity, and urged her to be serviceable to his

greatest enemies. Never perhaps, had any man fewer than he! A man, from whom he had received the most abusive and irritating language, on account of something which he delivered from the pulpit, having received a dangerous wound shortly after, Mr. Elliot immediately sent his wife to cure him. Some time after his recovery, he went to Mr. Elliot's house, in order to express his gratitude to Mrs. Elliot for the successful method with which she had treated his complaint : and upon this occasion, the apostolic Elliot, who had well learned to overcome evil with good, instead of taking the least notice of the calumnies with which he had been loaded by that man, treated him with such kindness and hospitality, as greatly softened his resentment.

Mr. Elliot was a great enemy to all contention, and used every method which wisdom, grace, and prudence suggested, to extinguish the fires of animosity. When he heard any ministers complain, that certain individuals in their flocks were ungovernable, the strain of his answer was, "Brother, compass them! Brother, learn the meaning of these three little words, *bear, forbear, forgive.*" When there was laid before an assembly of ministers, a bundle of papers which contained matters of difference and contention between some people whom Mr. Elliot wished to unite, by a mutual forgiveness of each other; he hastily threw the papers into the fire before them all, and with a burning zeal for peace, said, "Brethren, wonder not at what I have done; I did it on my knees this morning before I came among you." Such an excess, (if it was one,) flowed from the charitable inclinations of a man who stood in the first rank of *peace-makers*, of whom the Prince of Peace hath said, *They shall be called the children of God.* In short, wherever he came, he was like another old *John*, with solemn and earnest persuasives to love; and when he could say little else, he would give that charge, *My little children, love one another.*

It will not surprise the pious reader to be informed, that a man of Mr. Elliot's eminent and exemplary holiness, walked continually in the light of God's countenance. By an abiding sense of his acceptance, he was completely delivered from the fear of death. When labouring once under a fever and ague, a visitant asked him, *how he did?* he replied, "Very well, but anon, I expect a paroxism." Said the visitant, "Sir, fear not;" to which he answered, "Fear! no, no, I am not afraid, I thank God, I am not afraid to die!"

His resignation to the will of God, when most severely exercised, was remarkable. When he followed two of his excellent sons (preachers of the Gospel,) to their graves, he manifested such resignation, as caused all the spectators to acknowledge that he was divinely supported. He bore all his trials with admirable patience; and constantly aimed at having his will in complete subjection to that of his heavenly Father. By getting and keeping near to God, and by dwelling under the shadow of the Almighty, he contracted a greater sense of divine things than is usually possessed by the generality of Gospel believers.

The work of the ministry, in which Mr. Elliot was sincerely and heartily engaged for about the space of sixty years, he considered as no less dangerous than important, and attended with so many difficulties, temptations, and humiliations, that nothing short of a call from the Son of God, could have encouraged him to undertake it. He saw that flesh and blood could find it no pleasant matter in itself to take the oversight of a number of souls; that it would be no easy thing to feed them with knowledge and understanding; to bear their manners with patience, and to esteem them highly as a part of the flock which was purchased with the blood of Christ, notwithstanding their infirmities and miscarriages. It was his decided opinion, that they who faithfully discharge their duty, as ministers of the Gospel, shall be exposed to sufferings; and it was under a due sense of these things that he devoted himself to the sacred ministry. But difficult as that ministry is, he was well qualified for fulfilling its various and important duties. In addition to eminent piety, that first of qualifications for a minister of Christ, he possessed a considerable share of learning. He was an excellent grammarian, and had a thorough knowledge of the languages in which the Holy Scriptures were originally written. He formed little systems of the liberal arts, for the use of certain *Indians*, who manifested a more than ordinary capacity for, and desire of mental improvement. But above all, he was eminently skilled in the blessed science of divinity. His thorough acquaintance with scriptural theology, in addition to the spirit of power and of love by which he was influenced, enabled him to convince gainsayers, and on all occasions to shew himself a thorough divine, and a workman that needed not to be ashamed.

The apostle Paul, reciting the qualifications of a Gospel minister, requires, *that he be the husband of one wife, and one that re-*

leth well his own house, having his children in subjection with all gravity. With these requisitions, Mr. Elliot strictly and uniformly complied. That *one wife*, whom he received as *from the Lord*, he loved, prized, and cherished, with a kindness that represented the compassion which he taught his people to expect from the Lord Jesus Christ ; and after he had lived with her for more than fifty years, he followed her to the grave with deep and unfeigned sorrow. His whole conversation with her, had been accompanied with such sweetness and gravity, as disposed all who were acquainted with the holy and happy pair, to call them *Zacharias* and *Elizabeth*. Family religion was maintained by Mr. Elliot in the most devout and exemplary manner. It was his constant practice, before daily prayers in his family, to read a part of the Holy Scriptures. In order to improve the minds of his young people, it was customary with him to make them choose a passage in the chapter which they had heard read, and give him some of their own observations upon it. By this method he induced them to think, and become acquainted with the progress they made in the knowledge of divine truth ; thus did he endeavour to make them *wise unto salvation*. He was very strict in the education of his children, and more careful to remove any error in their hearts or lives, than he could have been to cure them of a bodily disease. He suffered no exorbitancies or extravagancies to find place under his roof ; nor was his house any other than a *school of piety* : there was to be seen there a perpetual mixture of a *Spartan* and a *Christian* discipline.

In all his sermons Mr. Elliot attended to the charge which Christ, in effect, gives to all his ministers, *Feed my sheep, feed my Lambs*. Hence his manner of preaching was so plain, as to be equally understood by both children and men in understanding. He did not attempt to entertain his hearers with empty or unprofitable speculations ; but, with a mind well informed, his matter carefully arranged, and his heart glowing with holy zeal, he preached the Gospel of Salvation. His delivery was always graceful ; and even when he lifted up his voice like a trumpet, and denounced the terrible threatenings contained in the Book of God, his earnestness was accompanied with decency of phrase and manner. In rebuking the earthly-mindedness of professing Christians, he manifested extraordinary fervour. He then spoke as it was said one of the ancients did, *quot verba tot fulmina*, as many thunderbolts as words.

He always had much of Christ in his sermons ; and hence, whatever subject he treated, his use of it, in the application, was to drive men to the Lord Jesus Christ. This excellent method, the usefulness of which he often witnessed in the course of his ministry, he earnestly and affectionately recommended to others. To young preachers he was in the habit of saying, *Pray let there be much of Christ in your ministry* ; and when he heard such a sermon as he conceived to be properly evangelical, he would say, "O blessed be God, that we have Christ so much, and so well preached in poor New-England."

He relished no discourse that was not well studied ; but such sermons as evinced that their authors were men of study and reading, he not only heard with pleasure, but highly commended. After a sermon of that description, Mr. Mather heard him address the preacher thus : "Brother, there was oil required for the service of the sanctuary ; but it must be beaten oil ! I praise God that I saw your oil so well beaten to day. The Lord help us always by good study to beat our oil, that there may be no knots in our sermons left undissolved ; and that there may be a clear light thereby given in the house of God !" And yet he looked for something in a sermon, beside, and far beyond the study of man ; he was for having the *Spirit of God* breathing in it, and with it : so that the hearers might be compelled to say, *The Spirit of God was here !* He once said, "It is a sad thing, when a sermon shall have the one thing, the *Spirit of God*, wanting in it."

Mr. Elliot very justly considered the children of his people as an important part of his charge ; and hence kept up the great ordinance of catechising, both publicly and privately. This excellent work occupied much of his time. "It would be incredible, (says Mr. Mather,) if I should relate what pains he took to keep up the echos of truth between himself and the young people of his congregation ; and what prudence he used in suiting his catechisms to the age and strength of his little catechumens."

His regard for the welfare of the children under his care, he manifested by his activity in supporting a good school in the town where he resided. Whatever it might cost him, there he was determined always to have a grammar-school ; and he importuned others to follow his example. God so blessed his endeavours, that *Roxbury* could not live quietly without a *Free-school*

in the town; and the issue of it was, that *Roxbury* produced more scholars, first for the college, and then for the public, than any town of its size in New England. For the support of this school Mr. Elliot bequeathed a considerable part of his estate.

Hitherto we have considered Mr. Elliot as a Christian, and a minister of the Gospel, but we now come to view him in the character of a missionary. After he had signalized himself in that office, an honourable person, in a printed paper, styled him an *Evangelist*; to whom he wrote, "There is a redundancy where you put the title of Evangelist upon me; I beseech you to suppress all such things; let us do, and speak, and carry all things with humility; it is the Lord who hath done what is done."

It is not known that any beside the Holy Spirit of God, first moved him to the blessed work of evangelizing the Indians of New-England; it was that Holy Spirit which impressed upon his mind the idea of that which was afterwards affixed to the seal of the Massachusetts colony, *viz.* a poor Indian, having a label going from his mouth, with the words, COME OVER AND HELP US. It was the Spirit of the Lord Jesus Christ which inspired him with pity for the dark souls of the unhappy natives. But when his pity began to flame, all the good men in the country rejoiced in his undertaking: the ministers especially encouraged him, and those in the neighbourhood kindly supplied his place, and partly performed his work at Roxbury, while he was abroad, labouring among the heathen. After he had begun the good work, a liberal contribution was made among the pious people of England; by means of which, a considerable estate and income were entrusted to an honourable corporation, by whom they were to be employed in the Christian service.

The state of the Indians, previous to the English coming among them, was truly deplorable. They lived in a country filled with mines, but were not the owners of so much as a knife; and their name for an Englishman was, a *knife-man*. Stone was used instead of metal for their tools; and for their coin, they had only little beads, with holes in them, by which they strung them in a bracelet, six of which passed for a penny. Their housing was nothing but a few mats, tied about poles fastened in the earth, where, in the coldest seasons, a good fire was their substitute for bed-clothes. From the skins of beasts, they obtained a

very partial covering through the day. An ordinary meal, with them, consisted of a spoonful of parched meal, with a spoonful of water. They occasionally ate the flesh of deer, bears, moose, and fish. It does not appear that the use of salt was known among them. The men were abominably slothful ; making their wives plant, dress, bring in, beat their corn, and build their *Wigwams* for them. Hunting was the only employment in which they condescended to engage. No arts were understood among them, unless so far as was necessary to their brutish conversation, which was little more than is to be found among beavers. They believed in a plurality of gods, who made, and who own the several nations of the world ; but that he whom they called their great god, resided in south-west regions. But, notwithstanding their believing thus, before they entered upon some weighty undertaking, they were in the habit of using certain diabolical rites. In short, they were notoriously wicked, being *without hope, and without God in the world.*

The first step which Mr. Elliot judged necessary to be taken in order to preach the Gospel to those outcasts of men, was to learn the *Indian* language ; for he plainly saw them to be so stupid and senseless, that they would never so much as inquire after the religion of the strangers come into their country, much less lay aside their beastly mode of living, that they might be made partakers of any spiritual advantage from them, unless they could be first addressed in their own language. In order to acquire a thorough knowledge of this, he hired a very intelligent native, by the assistance of whom he soon became master of it. With laborious care, and exquisite skill, he composed a grammar of the Indian language, which he afterwards published. The length of many words in that language, independent of its bearing no affinity to any other, either written or spoken in Europe, presented no ordinary obstacle to his undertaking. The following two words may suffice for a specimen :

Nummatchckodtantamooonganunnonash,
Noowomantammoonkanunonnash ;

the first of which means *our lusts*, and the second, *our loves*. At the close of his grammar, he wrote, "*Prayers and pains, through faith in Christ Jesus, will do any thing !*"

(To be concluded in the next.)

SCRIPTURE ILLUSTRATED.



USES TO WHICH ANCIENT RUINS ARE CONVERTED IN THE EAST.

THE Scriptures, in describing the ruined state into which some celebrated cities were to be reduced, represent them, not unfrequently, as to be so desolated, that no shepherds with flocks should haunt them, which supposes they were to be found on the remains of others.

This is a proper representation of complete destruction. For, in the East, it is common for shepherds to make use of remaining ruins, to shelter their flocks from the heat of the middle of the day, and from the dangers of the night.

So Dr. Chandler, after mentioning the exquisite remains of a temple of Apollo, in Asia Minor, which were such as that it was impossible perhaps to conceive greater beauty and majesty of ruin, goes on, "At evening a large flock of goats, returning to the fold, their bells tinkling, spread over the heap, climbing to browse on the shrubs and trees growing between the huge stones."

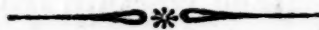
Another passage of the same writer shows, that they make use of ruins also to guard their flocks from the noontide heat. Speaking of Aiasaluck, generally understood to be the ancient Ephesus, and certainly near the site of that old city, and at least its successor, he says, "A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered: and Christianity, which was there nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible."

This description is very gloomy and melancholy; however, the usefulness of these ruins is such, for the habitation of those that tend flocks, that it often prevents a place being quite desolate, and continues it among inhabited places, though miserably ruined. Such is the state of Ephesus: it is described by Chandler, as making a very gloomy and melancholy appearance, but as not absolutely without people. "Our horses," says he,

“were disposed among the walls and rubbish, with their saddles on ; and a mat was spread for us on the ground. We sat here, in the open air, while supper was preparing ; when suddenly, fires began to blaze up among the bushes, and we saw the villagers collected about them in savage groups, or passing to and fro with lighted brands for torches. The flames, with the stars and a pale moon, afforded us a dim prospect of ruin and desolation. A shrill owl, called Cucuvaia from its note, with a nighthawk, flitted near us : and a jackal cried mournfully, as if forsaken by his companions, on the mountain.”

Those places spoken of by the Prophets might have been inhabited, though terribly ruined, as Aiasaluck is now by a few poor shepherds, and the ruins might have afforded the poor people there a miserable habitation ; but the spirit of prophecy speaks of the destruction of some cities as more thoroughly complete : even shepherds were not to make use of their ruins, but entire desolation take place.

And though wild Arabs, as well as other shepherds, might sometimes find a comfortable retreat under the ruins, yet at other times they might want a tent, for Dr. Chandler slept, it seems, in the open air, which shows a want of such arched remains as might have sheltered him in the ruins of Ephesus. Not to say that the Arabs, who commonly live in tents, might choose oftentimes to erect them, when they might in a different manner have covered themselves from the injuries of the night air. This will account for what is said, Is. xiii. 20, *It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there.*



THE ATTRIBUTES OF GOD DISPLAYED.



MIND AND MATTER ESSENTIALLY DISTINCT.

NOTHING in the action of matter can induce us to think, that its action proceeds from any *sense, perception, intelligence, or will* ; or that *sense* or *will* can be essential to matter ; or that they are naturally involved or complicated with the actions of matter : for

our ideas of the actions of matter are perfect and complete, though it were supposed that sense, perception, intelligence, or will, existed no where but in ourselves.

Since we cannot doubt of the existence of *sense*, or *perception*, *intelligence*, and *will*, they must be the actions, operations, or properties of some kind of being, distinct from what is commonly called matter. There is nothing in the actions of motion, resistance, or elasticity, that raises in our minds any idea of sense, perception, intelligence, or will; otherwise we could not conceive, any machine, for example, a mill, without at the same time conceiving that it may have some degree of sense, or perception, or intelligence, or will. There is nothing then in the idea of the actions of matter, by which the parts of it can form themselves into any kind of regular system, with any *view to serve any purpose or end*; neither is there any thing in any system of matter that we know, which necessarily supposes an existence of that system, or without which we cannot imagine matter to exist. We cannot conceive any thing essential to matter, whereby such a quantity of matter (for example) must exist in that part of space where the sun now exists, that it should contain such a proportion of resisting matter, and be of a globular figure, &c. or why one part of matter should be collected and placed in such order, as to form an animal; another part in such another order, as to form a vegetable or plant. If there be nothing in the actions of matter to do this, then it must be done by something different from matter.

We have no idea of substances; we have as little knowledge of the substance of material beings, as of intelligent ones; we have no idea of the thing in which the power of resisting, or of moving, or of re-acting subsists; as little as we have of the being in which intelligence subsists: but we may have ideas of the actions or operations of intelligence, as we have of the actions of matter, or as we have of motion or resistance.

The essential characteristic distinction, between a material agent and an intelligent agent, is this: material agents act always uniformly and in all directions; they have *no power* in themselves to increase their force of action, or to determine it to one direction more than to another; all alteration in their actions, or in the direction of them, is made by something external, which for that reason is called an efficient cause; they have *no will, purpose, view, or design in their actions*; but an intelligent being deter-

mines and directs its own actions, by the purpose, design, or view which it has, and therefore its actions are said to be determined or directed by final causes, and this direction by final causes, is called the will; therefore, in all actions of intelligent beings, which are likewise called moral actions, the intention, purpose, or will, is principally to be considered. This is the guiding principle in morality, policy, and religion.

The actions of intelligent beings cannot be an object of mathematical inquiry; for quantity, and the ratios of quantities, are the sole object of mathematics; but there can be nothing of quantity in design, intention, or will: therefore any inquiry into the actions of an intelligent agent, must be on different principles from what are used in an inquiry into the actions of matter; but frequently our ideas arise from the complicated actions of intelligent and material agents, in which case a mixture of mathematical and metaphysical principles becomes necessary in our inquiries.

To perceive, to compare, to desire, to will, to feel pleasure and displeasure, require a simple substance, which must represent to itself things which are distant and separated, collect things which are scattered, and compare things which are different. All that is spread over the wide face of the corporeal world, presses itself here together, as it were, into a point to make out a whole; and what is past, is in the present moment brought into contact with that which is to come. Here is neither extension, colour, motion, rest, space, nor time, but an active being which represents to itself extension and colour, motion and rest, space and time, combines, separates, compares, selects, and possesses a thousand other capacities, which have no relation to extension or motion, attraction or repulsion. Pleasure and displeasure, desire and aversion, hope and fear, are not changes of place of little atoms. Modesty, benevolence, philanthropy, the charm of friendship, and the sublime feeling of piety, are something more than the agitation of the blood, and the beating of the arteries, with which they are usually accompanied; nor can they ever be confounded together but by ignorance, folly, and infidelity.

REMARKABLE EFFECTS OF A MONSOON IN THE EAST-INDIES.

"THE shades of evening approached as we reached the ground; and just as the encampment was completed, the atmosphere grew suddenly dark, the heat became oppressive, and an universal stillness presaged the immediate setting in of the Monsoon. The whole appearance of nature resembled those solemn preludes to earthquakes and hurricanes in the West Indies, from which the East in general is providentially free. We were allowed very little time for conjecture: in a few minutes the heavy clouds burst over us.

"I witnessed seventeen Monsoons in India, but this exceeded them all, in its awful appearance and dreadful effects. Encamped in a low situation, on the borders of a lake, formed to collect the surrounding water, we found ourselves in a few hours in a liquid plain. The tent-pins giving way, in a loose soil, the tents fell down, and left the whole army exposed to the contending elements. It requires a lively imagination to conceive the situation of an hundred thousand human beings, of every description, with more than two hundred thousand elephants, camels, horses, and oxen, suddenly overwhelmed by this dreadful storm, in a strange country, without any knowledge of high or low ground, the whole being covered by an immense lake, and surrounded by thick darkness, which prevented our distinguishing a single object, except such as the vivid glare of lightning displayed in horrible forms. No language can describe the wreck of a large encampment, thus instantaneously destroyed, and covered with water; amid the cries of old men, and helpless women, terrified by the piercing shrieks of their expiring children, unable to afford them relief. During this dreadful night, more than two hundred persons, and three thousand cattle perished, and the morning dawn exhibited a shocking spectacle.

"Such was the general situation of the army, such the conclusion of the campaign. As secretary to the commanding officer, I was always one of his family, and generally slept in his tent. At this time he was ill with a violent fever, and on the commencement of the storm had been removed in his palanquin to the village: I endeavoured to follow him; but up to my knees in water, and often plunging into holes much deeper, I was compelled to return to the tent; there being left alone, and perceiving the

water gradually rising, I stood upon a chair, to keep me above, its surface; by midnight it had risen above three feet. The shrieks of the surrounding women and children, and the moaning of the cattle, especially of dying camels, was horrible. To increase my distress, the pins gave way, and the tent fell upon me, when no calls for assistance could be heard. Providentially it was a small Indian tent, with a centre pole, round which it clung; had it been the colonel's usual marque, of English canvas, I must have been smothered. At last, finding myself nearly exhausted, I determined to make one effort more, in which I happily succeeded. Guided through the lake by tremendous flashes of lightning, after many difficulties, I reached the hut whither they had conveyed the colonel, and there found the surgeon general, and several other gentlemen, drying their clothes round a large fire in the centre: with them I passed the remainder of this miserable night, among serpents, scorpions, and centipedes, which the fire within, and the heavy rain without, had driven from their hiding-places. Several of our men were stung by the scorpions, and bit by the snakes and centipedes, none fatally.

"Such was our night: the next morning the camp exhibited a scene of woe; the train of artillery was sunk several feet into the earth, and covered by the water. To convey them and the heavy stores to Dhuboy required the utmost exertion, and with the assistance of elephants, could not be accomplished in less than seven days, although only a distance of six miles."



PRESERVATION OF NINE PERSONS WHO WERE SHUT UP IN A COAL-PIT SIX DAYS.

Darleston, Staffordshire, Aug. 20, 1813.

Not only "They that go down to the sea in ships, that do business in great waters, see the works of the Lord, and his wonders in the deep," but those also who earn their bread in the bowels of the earth, have innumerable proofs that the Lord God Omnipotent reigneth; and that he bears long with the wicked, not willing that *any* should perish, but that *all* should come to repentance. My earnest desire and prayer to God is, that this end may be more generally answered, and that it may not fail with

respect to *one* of those concerning whom the following lines are written.

On Tuesday, August 10, 1813, while twelve men and four lads were employed in raising coal in Bradley Colliery, near Moorcroft Iron-works, upwards of 50 yards below the surface of the ground, about 10 o'clock in the morning, the ground suddenly sunk in, at the distance of about 50 yards from the shaft; rendering, by the immense quantity of water, stone, and sand, that fell, the way for a great distance to *most* of the colliers then at work, altogether inaccessible. Two men and three boys, being on the shaft side of the falling mass, escaped with very little hurt: two men of the remaining number, who were the nearest (yet behind) the sinking soil, essayed to run through it, while falling; but only one of these, a member of our Society at B—n, made his escape unhurt; but how, is only known to that God whom he served. From the nature of the soil, it was generally supposed that the remaining nine men, and one lad, would very soon be buried in the immense mass which fell, which included a circumference of about 100 yards. Hopes were entertained by very few, that they might be yet alive, but as this did not appear absolutely impossible, the most vigorous exertion was made to get as soon as possible to the enclosed. A number of miners, who relieved each other occasionally, were employed day and night, most diligently, in this humane labour. The ground was visited daily by thousands, among whom were the relatives of the miserable prisoners, whose anxiety cannot possibly be delineated; the air was rent with the shrieks of the bereaved wives and children; the public around were shocked at the awful catastrophe; and the countenances of people of all descriptions, from men of the first rank in life to the meanest lad, sufficiently indicated the general sympathy. Unwearied exertions were used to extricate the suffering colliers, and afford relief to their distressed families. While the miners were employed, first in removing part of the sand, and afterwards in cutting through the solid coal about 70 yards in an horizontal direction, the wives and children of those who were shut up in the bowels of the earth, were alternately elated by hope, and depressed by despair; but the latter more generally prevailed among both them and the public; for they who were best acquainted with the nature of those pits, were of opinion, that the enclosed must

all have died in a few moments after the ground fell, and they were shut in.

On the Monday following, August 16, about 4 o'clock in the morning, the ears of those at work were suddenly arrested by a knocking, which seemed to be at the distance of a few yards from them: with mingled joy and astonishment, they listened, and soon heard a similar sound; they knocked by way of signal and were answered accordingly; and soon after they heard these *words* distinctly, "Go to the left." Language would fail to describe the universal joy that was felt by the thousands, who received the pleasing intelligence, and very soon assembled on the spot.

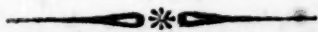
As the men at work approached nearer to those confined, in the direction they were requested to come, they heard them from within say, "Make haste to us, or we shall all be lost!" A few minutes before one at noon, the miners gained entrance to the doleful prison, out of which were brought alive eight men, and one boy! Every necessary precaution was taken, to prevent any accident that might follow, from the inflammable air, which was supposed to be in that part of the work, where the men were confined; so that when they were extricated, all the candles were put out, beds in another part of the work were prepared for them, and many medical gentlemen from the neighbouring places being present, paid them every possible attention, from the moment they were discovered, till they were conveyed to their several places of abode.

Five of them I visited while they remained in the pit, and the whole of them I have seen several times since. On inquiry, they gave me to understand, that the only apparel each of them had during their confinement, was a cap, breeches, and shoes; and that they occasionally clasped each other, to keep themselves warm. They had nothing to subsist on but the water that occasionally dropped from the roof of their dreary abode, and their own urine, which they received at first in the top of their caps, and afterward in an old iron pan, which they found and used for that purpose.

They felt but little appetite for food, they told me, after they had spent what they supposed to be two or three days; nor did they hear any thing, till about the time they heard the men at work; but from the great distance they were from them, they had but little expectation at first, of being found alive. They told

me, that they earnestly wished to have had some one with them, who could have taught them how to address themselves to God, for not one of them was properly instructed on the subject: yet impressed with the nature of their situation, and the importance of prayer, they began to pray and sing praises to the Most High!

The one who attempted to make his escape, (with him who did escape,) has lately been found dead, having left behind him to deplore his untimely death, a wife and six children; the other nine are likely soon to be restored to their former strength, which I trust, will not be employed, as formerly, in a life of transgression; it is to be hoped, that these and many around, from seeing and hearing of this *great salvation*, will turn to that God who hath wrought it; for surely "This is the Lord's doing, and it is marvellous in our eyes."



THE GRACE OF GOD MANIFESTED.



A SHORT ACCOUNT OF THE CONVERSION OF H. B. H. IN THE NEIGHBOURHOOD OF WILMINGTON, N. C. IN A LETTER TO A FRIEND.

October, 1817.

MY DEAR BROTHER,

AGREEABLY to your request, I give you the outlines of the last twenty years of my life.

I embraced Deism, when between twenty and thirty years of age. This was contrary to what might have been expected from my religious education, being blest with religious parents, who were careful to inculcate the principles of morality and religion on my mind:—and particularly, my *Mother*, who has been for near fifty years an acceptable member of the Methodist Church, and at this time, enjoys good health of body and much of the power of religion. After I arrived at the age of maturity, I left my father's house, in pursuit of such avocations, as I thought, were calculated to make me permanently happy. I also became unfortunately allied to persons highly prejudiced against the Christian Religion. Among these, means were used which completely destroyed the good impressions made on my mind in the

early part of my life:—and, in defiance of all my former convictions of the truth of revelation, I went down to Deism.

With this belief I lived until February last, when it pleased God, by a singular act of his Providence, to alarm my conscience, and bring me once more to serious reflection. About this time one of my servants, an old man, say about sixty years of age, died very suddenly, and in a situation which precluded him from having a human being near, even to close his eyes.—Having no family, he had lived at some distance from my dwelling by himself—and consequently, his death was not discovered until the day after it occurred. This circumstance made it to me dreadful and melancholy, and caused me seriously to reflect on death. He had been a member of the Methodist Church near thirty years, and to the day of his death a pious and holy man. While viewing his lifeless corpse, somehow, these words were extorted from me—“poor fellow, you are happy, no doubt,”—“but, how can he be happy,” I replied to myself; “we have always differed in opinion, and certainly one of us must be wrong.”—I therefore began to reason on the subject, and as I progressed I found myself more and more unhappy. I began to conclude, that my philosophy and reason would not support me in the awful hour of death—I brought my past life into review, and found it had been truly abandoned and grossly immoral—having indulged in my wicked temper so long, that it became ungovernable. Although possessed of wealth, more than enough, yet my desire for money became so great, that no day appeared long enough to pursue after it. Parts of Sabbaths were employed in doing out of the way jobs about my plantations, and looking after my stock: and the spare hours from nursing the mammon of unrighteousness, were employed in seeking information to sap the foundation of the Christian Religion. All these gathered like a mighty cloud on my mind, and I became more than wretched. Thus I was driven to the word of God for succour. I resolved, if the Bible contained of itself, sufficient arguments to convince me of its truth, without the aid of any other book, I would then believe it, and renounce my former opinions—otherwise I would die a Deist.

Accordingly I commenced the investigation—but during the first week, found the task so irksome, that I was obliged to limit myself to six chapters a day. After reading seven or eight days, I began to feel more interested, and was able to rise to

twenty, and sometimes to thirty in a day. I had not gone through the New Testament, before I was fully convinced of the truth of Christianity. Now I resolved on a new course of living. This resolution I adopted the 13th July at 12 o'clock on the Sabbath: and at three I wrote a recantation of my deistical principles to an intimate friend of the same sentiment. On Monday morning following, for the first time in my life, I called my family together, exhorted, and prayed with them. This, by the grace of God, I have done ever since. But I ought not to forget telling you, that after I was beaten off the foundation of Deism, I embraced Calvinism, and held on to it, for the space of three weeks, when I discovered its fatal effects, and renounced it.

During my convictions, I suffered indescribable horrors of mind,—I thought once, that there was no mercy for me. I however continued in prayer day and night, much to the astonishment of all, who had been previously acquainted with me. Even my wife imagined for two days that I was a crazy man. I resolved, in addition to my own prayers to obtain those of my godly neighbours; and therefore sent and invited all in the neighbourhood to come, see, and pray for a poor desponding Infidel. Accordingly, a number assembled, and at one o'clock commenced their devotions to God in my behalf—and at three o'clock, while many of their pious souls were employed in singing and prayer, it pleased God to release my soul from bondage, and with heavenly extacies, in the fulness of Jesus, I cried out, *Glory to God*. About two weeks after my sins were pardoned, I determined to become a member of the Methodist Episcopal Church. A number of my old deistical companions were collected on the occasion. In the name of God, in the Methodist Church in Wilmington, and in the presence of a large congregation, I went forward to the altar and enlisted under the banner of Jesus. This I have not regretted since, and hope I never shall. I hope ere long to hail you and my brethren on the banks of glorious deliverance.

H. B. H.

P. S. On the Sabbath when brother H. joined the Church, one man in particular, who had been an unbeliever, was solemnly impressed—became an enquirer after truth from that hour, and never rested until he became happily acquainted with the Saviour of sinners, and is now a steady member of our Church.

L. M.

MISCELLANEOUS.



OF VOLITION.

From Smith's Lectures on moral and political Philosophy, delivered in the College of New-Jersey.

(Concluded from page 348.)

THE power of beginning action without being itself impelled by any extraneous impulse, is one of the principal distinctions between spirit and matter. Matter, that is impelled by other matter, receives an impetus according to the quantity and direction of the force with which it is impressed. And without the impression of some external force it is inert. But mind is essentially active; it is capable of beginning motion, and of communicating motion to other things, antecedently to the action of any anterior force upon it. Otherwise how shall we account for all the motions of the universe? how account for creation itself? For we cannot surely be under the necessity here of combating the atheistical absurdity of *fate*, and making all existence depend upon an abstract and unintelligible idea. The Infinite and Eternal Mind, the author of all power and wisdom, has given existence and motion to all things by that intrinsic power which mind possesses over matter, and over its own movements. He could not originally have been moved by any consideration, extraneous to himself. If motive can be ascribed to the Deity, the motive, the power, and the wisdom in him must have been simultaneous and co-eternal with his existence; or if we can conceive of any order in the divine mind, power, and wisdom, must have been prior to any system of motives that could arise out of the arrangement of the universe; for that arrangement, and every motive of action resulting from it, must have first been conceived, and received effect from him. He was self-determined by his own sovereign power and wisdom, conceiving most freely the system, to which he freely gave existence. To say, with Leibnitz, that there was *a best* in the plan and idea of the universe antecedent to the act of the Creator, which of necessity his infinite power converted into fact, seems certainly a very un-

founded principle. Much more consistent it is with our apprehensions of the wisdom, power, and perfection of the Deity, to believe that he could have conceived an infinite variety of systems, any of which should have been equal in its structure to that which he has formed; but, in his sovereign pleasure, he gave effect only to that which exists. No antecedent motive in the state of the universe influenced his action. He created all motives; and in its conformation, and arrangement, only gave existence to his own idea. As an inherent self-determining power is essential to the infinite mind by which he controls all the movements of the universe; so has he given to man to possess an image of that power, in the control that he enjoys over his own will and over all the actions of his mind, as well as of his body.

In all disquisitions concerning the will, it ought perhaps to be laid down as a primary principle, than which there can be no axiom in science more evident, that the mind is perfectly free in her volitions. It stands on the same footing with the clearest testimonies of sense and consciousness. This, indeed, is confessed by some of the most strenuous advocates of necessity; although in order to preserve their theory they are obliged to maintain that it is a delusive feeling. They lay it down as a maxim that the human mind acts and can act only in consequence of motives; whence, as they conceive, results this necessary consequence, that it must be determined by the strongest motive, or at least by the last motive immediately present to its view before acting. Whence arises this ulterior consequence, that, the train and order of motives being arranged by another power than man's, his mind, in all its acts, is subjected to the law of an imperious necessity, over which it can have no control.

This naked and bald idea of necessity, in its evident tendency, goes to destroy all moral distinctions; but we have the pleasure of perceiving that nature, in her care for human happiness, often contradicts, by her practical dictates, the errors of a too subtle speculation. And some distinguished philosophers have had the candor to acknowledge that, however certain their principles appear in theory, they are not able to carry their conclusions into practical life. The invincible feelings of liberty, every moment stand in the way of their uncomfortable speculations. Not a few of these hardy philosophers, however, like the French Helvetius, and the British Kaims, boldly avow the moral

results of their system, and declare virtue and vice to be only names invented for the use and convenience of society. If the existence, or the happiness of society depends so much upon these names, there can hardly be conceived, one would think, a stronger argument for the reality of the things. But if we degrade a consciousness so clear and determinate into a deceitful feeling, by what criterion shall we admit any principle of science to the rank of an axiomatic or first truth? Is there any proposition, or even any perception of sense, more clear, or more irresistibly convincing than this, that we are free in acting? The clear and ultimate perceptions of nature are the foundations of all truth and certainty in reasoning.

Before I conclude my reflections on this question, I must observe that liberty, as a principle of moral action, has a much more extensive power than merely controlling our general conduct within a certain sphere, according to our present inclinations, and dispositions. It extends to the power of resisting our inclinations, of correcting any habits of thinking and acting which may be in opposition to our duty, interest, or pleasure; and in a word, of changing our moral dispositions. Of this we need no other proof than the obvious effects of moral culture. The most ignorant mind may become enlightened, the most rude and uncultivated taste refined, and the most vicious disposition reformed. And this effect we see produced simply by presenting clear ideas, and distinct examples of virtue, and of taste before it; and by illuminating and directing it in the free and proper exercise of its natural faculties and powers. It is true, when any violent passion has seized, or any inveterate prejudice, or habit, has in a manner incorporated itself with the soul, it becomes extremely difficult, and, in some cases, almost impossible to effect a favourable change. But the ideas of difficulty, and of necessity, are totally distinct. And surely the increasing strength of all moral habits arising from time, and by indulgence, conformably to universal experience, is an argument against the fatalist; unless they will imagine a useless distinction of grades in necessity, where every grade is uncontrollable perdition.

An argument is sometimes employed on this subject which would operate against all power of moral reform in vicious men, unless there be presupposed in them a miraculous change, that is, a change wholly independent on all natural means of instruction and cultivation in the moral dispositions of the heart. With-

out such a change, it is asserted, in which, however, the will of the agent cannot have any concern but that of a passive subject, no moral motive can have effect in producing the habits and principles of virtue. A man of depraved affections, it is said, is blind to the proper beauty of virtue; and has, moreover, an aversion to the purity of its sentiments, and to the restraints which it imposes on his inclinations. On both these grounds, therefore, in the first place, want of discernment of the excellence of virtue, which will hinder the effect of any motive drawn from that source; and, in the next place, aversion from its restraints, and from the purity of its sentiments, he will be hostile to every virtuous reform, and therefore incapable of true virtue, as long as he is left merely to the action of his own natural powers.—This is a mistaken view of human nature. There are principles in the moral constitution of man, which lead even the vicious to understand, and approve a degree of virtue beyond their own present attainments, and enable them to perceive, at least, some faint and dawning rays of its beauty and excellency through the mists of their passions, before they are enamoured of its perfection. Here, then, we behold a vantage ground, in advance of their actual state of morals, on which moral culture, reason and reflection can take hold to carry forward to an ulterior point, their improvements in knowledge and virtue. And as these improvements proceed, the same means of assisting their progress continually advance before them.

In this process of the mind there is a striking analogy between the cultivation of morals, and of taste. The uncultivated mind is blind to the finer and more delicate beauties of taste, as the immoral heart is to the excellencies of virtue. It prefers a ruder and coarser execution in all the works of art: because it is not yet prepared to understand and relish those of a higher and more perfect order. Still, however, there are principles in the rudest mind which give a perception of beauty and elegance, in examples properly placed before it, always in advance of its own present state of improvement, and its present powers of execution in the liberal arts. And in these principles we discern the means of still further improvements. These reflections exhibit a proof of the moral freedom of man, and of power over his own actions, to fulfil his duties, and, notwithstanding his present imperfections, to advance in the career of moral and mental cultiva-

tion, that ought to be very consoling to human nature. If well founded, they overturn the foundation of all the gloomy speculations of necessity and fatalism.



To the Editors of the Methodist Magazine.

Lynn, August 10th, 1818.

DEAR BRETHREN,

I HAVE taken the liberty of inclosing you a few observations (extracted from a little book entitled the select remains of the Rev. John Mason, M. A.) on the means to live at peace. As this little book may not be in the hands of many thousands of your subscribers, the following observations, I trust, will be found useful and profitable to many of your readers.—I think they are highly worthy the attention of all.

Yours in much love,

J. B. AMBLER.

MEANS TO LIVE AT PEACE.

1. MIND your own business, 1 Thess. iv. 11.
2. Keep your tongue from evil, 1 Pet. iii. 10.
3. Do not contend for every trifle, whether it be a matter of right or opinion.
4. If others neglect their duty to you, be sure that you perform yours to them. To render railing for railing, is to return sin for sin.
5. Make your enemy see and feel your love to him. Rom. xii. 20.
6. Beg of God for universal charity.
7. Be humble.
8. By faith wait for the providence of God.

For want of proper attention to these plain rules, what disorder and discord have frequently been in families, churches and communities. O that God may write them upon our hearts.

For the Methodist Magazine.

New-York, Sept. 20th, 1818.

If the Editors of the Methodist Magazine, (which promises extensive usefulness,) shall think the following worthy of an insertion, by giving it a place, they will oblige a subscriber.

EVANGELUS.

A SABBATH MORNING'S MEDITATION.

How many interesting events does this blessed morning bring to our remembrance! Finishing the grand work of Creation, the Almighty Creator of Heaven and Earth, is represented as *RESTING on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it.* It is this day, therefore, which brings to our recollection one of the most sublime and stupendous instances of Divine power, wisdom, and goodness. At the mandate of the Omnipotent Jehovah, the *Heavens* in their exquisite beauty, divine order, and delightful harmony—the *Earth* with its variegated productions—*Man* the noblest work of God, with a soul and body curiously combined—all sprung into existence. On this glad morning then, we behold, through the volume of revelation, the beneficent Creator, coming forth in the glory of his Majesty, and unfolding the perfections of his character, in speaking worlds into existence.

While dwelling upon this awfully interesting epoch of the world's existence, our minds are suddenly arrested with a view of that delightful garden of pleasure in which the first innocent pair were placed. Here we behold them encircled with a ray of divine glory—*In the image of God created he them.* Constituted Lord of this lower creation, while the heavens surrounded him with a beam of divine light and glory, the inferior part of creation, the beasts of the field, the birds of the air, as well as every part of inanimate matter, all conspired to administer to man's happiness.

How gratifying, could we always contemplate man in this happy state. But we have hardly time to take a survey of the place and its inhabitant, before we hear the awful malediction of heaven pronounced upon him. We enquire into this strange procedure and are informed that the Creator's law has been transgressed—By whom? By the very man who was so highly

honoured by his Maker. Plunged into the mire of iniquity, we are now compelled to view him under the curse of a violated law. Expelled from Paradise, he becomes a fugitive upon the earth, doomed to *eat bread by the sweat of his face, till he return to the ground.*

But here again this blessed *Sabbath* morning brings to our recollection, that auspicious event, when the mighty Redeemer vanquished the powers of hell, and opened a path for guilty man to come to the Throne of God.

The third morning had scarcely began to dawn when the celestial world beheld the Saviour of sinners coming forth from the melancholy tomb, and reviving the desponding hearts of his disciples, by giving them ocular demonstration of his resurrection from the dead. No sooner do our eyes salute the rising Sun of this glad day, than, as if attracted by an invisible agency, we are carried in our reflections to the memorable place of the Saviour's burial, where we behold his anxious disciples, after hearing their Lord was risen, collecting with speedy steps, and fluctuating hearts, to witness the dubious fact of his resurrection. There stands weeping Mary, with anxious solicitude, enquiring, 'Tell me where thou hast laid him, and I will take him away.' With what indescribable pleasure did she recognize her Lord and Master, when he accosted her in the familiar style in which he had been wont to converse with her—*Mary!* Did not divine joy thrill through her heart, while she responded, *Rabboni?* Yonder, bending under the weight of his sins, is mourning Peter receiving the joyful messenger from his Lord, who was commanded to "go and tell my disciples, and Peter that I am risen from the dead."

But why single out a few solitary disciples? Were not all mankind interested in this grand event? Yes; but who were to be witnesses of it? Who better qualified to identify the person of Jesus, than those who had accompanied him during his ministry previous to his death? While, then, we confide in the testimony of those most competent to judge correctly, let us extend our views to the whole world, lying in the ruins of sin. See Ethiopia, not only drooping under the rays of a vertical Sun, but held under the bondage of corruption—Asia bowing to her titular deities—Europe, with her many islands, waiting for his law—America wandering in insulated tribes—all alike groaning under the curse of a violated law, and groping in the dark respecting spir-

itual things—Jesus Christ, by his resurrection, proclaims to all his ability to deliver them from the tomb of their corruptions, and to restore them to immortal life. If his birth was glad tidings to all people, much more his resurrection. By this astonishing event, the expectations of his enemies were disappointed, and the hopes of his friends confirmed.

How should we welcome the day which brings to our remembrance such an interesting event.

‘Welcome, sweet day of rest,
That saw the Lord arise,
Welcome to this reviving breast,
And these rejoicing eyes.’

Can we enjoy with cold indifference, a day which reminds us of such an interesting event? By this instance of his Almighty power, was evinced the proper Divinity of his character—*He was declared to be the Son of God with power, by the resurrection from the dead.*

But the *Sabbath* is also typical of that sacred rest which believers enjoy in holding communion with the Father and the Son. The weary heavy laden sinner, coming to God by faith in Jesus Christ, finds spiritual rest to his soul. Rising on the morning of this consecrated day, and bowing the knee before the Father of mercies, he thankfully acknowledges the loving kindness of God in redeeming his soul from iniquity. Ceasing on this sacred day, from his secular concerns, he is reminded of the pardoning mercy of God, in delivering him from the labour of a guilty conscience by imparting the rest of divine love to his soul—While, with joyful steps, he goes to the house of God, and unites with the saints in worshipping and praising the God of his salvation.

Here, while his soul is refreshed with the word and ordinances of God, he is led to a contemplation of that eternal rest, of which the present Sabbath is an expressive emblem, and which awaits the people of God beyond the bounds of time and space, on the celestial hill of God. Hence the Sabbath, with all its privileges, affords to the happy believer, a blessed anticipation of the grand Sabbatic rest in heaven where the saints reign in perennial happiness. While his mind is thus led forth in anticipating that perpetual glory, which is the everlasting portion

of the righteous; and while recollecting that every succeeding Sabbath is calculated to remind him of all these interesting events, namely, His Creation, Redemption, Salvation, and eternal felicity beyond the grave, he gratefully bows before the Throne of God, praising Him for having set apart one day in seven for his special service.

Considering, then, the utility of the Sabbath, as a standing monument on which is inscribed so many instances of the Almighty power, infinite wisdom, and unbounded love of the Triune God, shall we ever abuse it, by prostituting it to common, or profane purposes? Shall we not rather say to all worldly, and especially to all sensual gratifications, *I charge you, on this holy day, that ye stir not up, nor awake my love till he please?* Away with all vain thoughts, and worldly cares, especially upon this Sabbath of rest. Let me consecrate all my powers to God. After my private meditations, and my secret devotions, let me go to the house of God, where I may hear those sublime doctrines which ravish the soul with supreme delight.

This thought suggests another pleasing reflection to my consideration. Methinks I hear the enchanting sound of salvation on this glad day, saluting the ears of thousands and tens of thousands. How many messengers of the Lord Jesus, on this day, standing upon mount Zion, are proclaiming to saints and sinners the wonders of redeeming grace and dying love! And will not the persuasive eloquence of these divinely commissioned heralds of salvation, induce some perishing sinners to submit to Christ, and find that sacred rest to their souls, without which they cannot be happy? Go, ye commissioned heralds of your exalted Lord—Proclaim to every land, to every nation and kindred, the impartial love of God. Unfold the unsearchable riches of Christ. And may each returning Sabbath encircle you with thousands of precious souls, who shall become converts to Jesus Christ.

O! how is my soul enraptured, while calling to mind so many interesting events, on this blessed Sabbath morning. 'Henceforth may no profane delight divide this consecrated' day. Entering into communion with God, all my ransomed powers shall be devoted to Him, on this blessed day, above all others.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM MR. NEWSTEAD, METHODIST MISSIONARY IN CEYLON, DATED AUGUST, 1817.

WITH very much pleasure I address a line to you from the shores of Ceylon, assured that you will receive it with equal pleasure. When we formerly met together I could have little thought that we should ever exchange countries, that I should leave the western for the eastern world, from whence you came ; but so has the God of Providence ordered it, and we cannot doubt it is for the best, since both of us, I trust, have the glory of God fully in view.—It will afford you pleasure, I doubt not, to hear that friend preached from the bible which you presented to the new chapel in Colombo, for the first time, on Sunday August 3, from 1 Cor. i. 23. It was committed to my care across the great deep, and it so happened that, though I staid at Galle near three months after our landing, and brothers Osborn and Fox proceeded to Colombo before me, yet I had the pleasure to carry it to its place of rest ; and after placing it in the pulpit with my own hands, in the evening I preached out of it for the first time, and I did not forget the giver. No, my dear brother, nor will our God forget this work of faith ; it shall be acknowledged, I trust, in the great day, when motives are weighed, and men's actions brought to light. It was no small pleasure to our dear brethren here, to learn that I had met a long time in class with the giver of that Bible : your name is stamped on the cover, and will serve to remind every preacher who uses it, of the genuine influence of true Christianity on the heart of a native of India, and so to encourage him in his missionary work. You will rejoice to hear, that I am already engaged in preaching in a strange language—the Portuguese, (which is understood all round the coast,) and to the Cingalese through an interpreter. But you will rejoice more to hear that many are turning to the Lord.

We have an encouraging prospect in the establishment of *schools*, where vast numbers of native children are taught the principles of Christianity every day while learning to read ; and every sabbath-day by hearing preaching, &c. At Colpetty, about a mile from the fort of Colombo, there is a good work begun in the school ; the master, who was educated in our school

at Galle, is undoubtedly converted to God, and such is the blessing attending his prayers and exhortations, that five of the boys come earlier every day, that they may join the master in his prayers; and they go home in the evening and pray with and read to their parents. We have about eight classes round the coast, and I suppose nearly 2000 children under instruction. Mr. Lynch has established a mission also at Madras, to which he again proceeds.

I trust the Lord will bless us, and make us instrumental of much good. My own soul is exceedingly happy in God, and I have many most refreshing seasons from his presence. My voyage was delightful, as it respects safety and quietness, though we had many and great dangers, out of which we were delivered in answer to the prayers of our dear friends. You, my dear brother, have, I do not doubt, often prayed for me. Continue to pray, and God will hear and answer. I need your prayers, for here are many trials connected with the Missionary work. But withal I am very happy in the blessed employ of spreading abroad the Saviour's name; and I doubt not that I shall be more so when I am settled in a station, and get a circle of work assigned me. My kind love to all our dear Christian friends in Thetford.

I remain your ever affectionate
brother, in the gospel,

ROBERT NEWSTEAD.

EXTRACT FROM LONDON PAPERS.

WE are informed, that among the various christian missions established in different parts of the world, those sent out by the Wesleyan Methodists continue to prosper abroad, and are gaining a large increase of support at home. Fifteen Missionaries have been sent out within the last twelve months, and the number now employed abroad is above one hundred. Their Missionaries in Ceylon are printing the new Testament in Cingalese for the Colombo Bible Society, and in that Island alone they have more than *eleven hundred* native children in their schools. Among the Namaqua Negroes of South Africa, and the slaves in most of the British West-India Islands, where thousands have been benefited by their ministry, they are successfully teaching both adults and children.

OBITUARY.

ACCOUNT OF THE DEATH OF MR. ANDREW MC KENNA.

To the Editors of the Methodist Magazine.

Albany Sept. 3, 1818.

DEAR BRETHREN,

I send you the inclosed to be inserted in one of your numbers, if you think it deserving a place in the obituary department; hoping that it may be rendered a blessing to some of your numerous readers.

J. CRAWFORD.

DIED at Albany, August 29, in the 56th year of his age, our highly esteemed, and much lamented friend and brother, Mr. ANDREW MC KENNA.—He had been for upwards of twenty years a respectable member of the Methodist Episcopal Church; most of the time he had served the church in the capacity of a Class Leader, and Trustee; in both of which offices he so demeaned himself as to give universal satisfaction. He had the confidence, and the affection of the church, of which he was a member; and also, as we have abundant reason to believe, the good will of the citizens generally, composing his extensive acquaintance. Our worthy friend was brought under serious impressions, at a prayer-meeting amongst the Methodist (at the house of our old brother Snyder, who then lived in the city of New-York), sometime in the latter part of the year 1794. The following spring he became more deeply concerned about the welfare of his soul; he joined the Methodist society as a seeker, and about midsummer he was happily brought into the glorious liberty of the sons of God.

Before his acquaintance with the Methodists, nothing could be more distant from his mind than the knowledge of God, by the forgiveness of sins; but when the Lord had graciously liberated his soul, the delightful

theme of pardoning love was his joy, and perpetual song. Some time after this change took place in his views, he removed to this city, where he ended his useful life in the triumphs of faith.

For several years before his departure, he had his mind greatly exercised about the welfare of his fellow creatures, which led him frequently, on proper occasions, to exhort them to flee from the wrath to come.

A number of villages and neighbourhoods lying contiguous to the city, formed a suitable field of action, connected with his more domestic circles, to express his ardent love for souls, and vent his desires in their behalf. His labours on such occasions were owned of God, by being rendered a blessing to many, both saints and sinners.

He often returned to his house and family much fatigued with his labours, expressing himself at the same time, that, though weary in the work, he was never weary of it; but such were his expressions of joy and peace as convinced all who knew him that it was his supreme delight, to do, and suffer the will of God.

Though he loved all the followers of Christ, it might be said of him, that he in a peculiar manner, "loved our Israel:" his house, his hands, and his heart were open, as all who were intimate with him well know:—his absence will be very sensibly felt, both by his family and the church. But we believe "to die is gain" to him,—he "rests from his labours."

For several months before he was confined to the house, he was sensible that his health was on the decline, and in June he made an excursion for the purpose of breathing the sea air, thinking it probable that it might be the means of his restoration; but returned

home with symptoms more unfavourable.

He applied to those he judged most skilful in the healing art; and they, no doubt, did all in their power to restore: but a lurking disease had so corrupted his blood, and scattered the arrows of death through the whole tenement, that all their faithful endeavours were rendered abortive.

I believe it was thought for near forty days nothing passed through the system, in the ordinary course of digestion; added to this a very large imposthume had collected in the hollow of his thigh, which was finally laid open by surgical operation.

Through all these sufferings, which were of the most severe description, he was not heard to murmur, or wish his sufferings less; but calmly said, "the will of the Lord be done."

He was often asked, in the course of his confinement, the state of his mind, and he always gave the most unequivocal evidence of his acceptance with God; frequently uttering, "Jesus has done all things well."

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly
there."

A number of times, in conversation, he broke forth in acclamations of praise and glory to God that he had graciously kept him so free from temptation during his ill health.

As long as his strength would admit, it was very common whilst we were at prayer with him, to hear him

break out in extatic raptures, ascribing "glory and hallelujah to the Lamb that was slain for us;" and when his strength was so exhausted that he could scarce speak to be heard above a whisper, being asked if he saw his way clear, he answered, "Yes! O yes! perfectly clear,—all is well with me, whether I live or die." His concluding scene was so perfectly calm and serene, that those who sat by his bed-side could not tell the precise moment when the spirit took its flight; every feature of his countenance remained composed as in a state of heavenly contemplation.

So died our valuable friend. His funeral rites were performed on the following day, in the afternoon. I was requested to deliver a sermon on the occasion, before the interment; and for convenience the corpse was removed to our church; and if the number who attended, and the respectful attention paid, should be a rule by which to form an idea of his real worth in public estimation, our conclusion must be truly favourable; for, could our house have held hundreds more, it is probable they would have been there, for vast numbers came to the gate, and could neither get in, nor hear, and were obliged to be disappointed for want of room.

It affords real comfort in the midst of bereavement, to hear it so often said, "he is gone, but he was truly a good man, and an ornament in the house of God." "The memory of the just shall be blessed." It is said "Devout men carried Stephen to his burial." The devout and venerable were his pallbearers.